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The Resurrection

By Walter Juan Davis

Something vibrant, vivifying,
Thrills the earth, pervades the air;
It's the dauntless, never-dying
Soul of things, forever there.

All, awakening from slumber,
Where they've lain the winter through,
Creep the live things, without number,
From the old into the new.

All around, the buds are bursting;
Everywhere a stirring sound,
And beneath, small roots, a-thirsting,
Burrow in the grateful ground.

Life, new life, for all forever!
'Tis the song that nature sings.
Death is change, but it will never
Conquer the immortal things.

—*Chicago Record-Herald.*

The Message of The Lilies

BY ADELAIDE REYNOLDS HALDEMAN

O, thou Miracle of Spring! At Easter-Tide,
Typical of Resurrection Morn,
The Truth shall light all minds, warm all hearts,
And flood the world with symbols of Eternal Life
Which is My Kingdom come and My Glory—
Power forever and forever.

God within our nature hath unfolded the germ
Of Immortality. No sin can blight
Nor death destroy this center of the soul.
For God made the race
To school it by experience and necessity, and redeem
It to Himself progressively.

And God made Man of noblest worth; not in depravity
And weakness, "little lower than the angels,"
With capacity for unlimited development and growth to
Higher life. All worlds were made by God complete
With creatures filled, on scale from low to high—
The highest—*Man*. And God pronounced it good.

So all worlds, all life, all being,
Are but God's Will and Wisdom—incarnate. All loveliness
And beauty—His Benevolence. The stars of night
Beam His Intelligence. The whirling sweep of suns
And systems are but His Arm of Power, making through
All space His glorious Omnipresence visible.

The rushing winds, volcanic forces and heaving
Ocean-tides—His Breath. The unseen magnetic
Force swaying all worlds, and all being is His
Holy Spirit flooding souls with Life and Light. And night

Life

Secure some butterfly eggs on a plant and, day by day, watch the changes which take place in that tiny portion of life.

Watch the eggs change in color and in shape, until a tiny crawler emerges from his shell. Study closely the development from the first meal (which is its own shell) to the last meal before turning into a chrysalis.

Then watch the marvelous process of constructing the house in which he is to transform himself into a beautiful, gorgeous butterfly.

After a period of rest, when the life within is mature, the chrysalis opens and a new form of life appears. At first it seems a pitiful mass, but within the new life-form is new vigor and the joy of activity. In fifteen minutes the crumpled wings of the newly emerged butterfly are smooth, and they quiver and wave gently until dry and strong.

In two hours the unfoldment is complete and the beautiful creature is winging its flight, adding its glory of life to the whole.

This process is in itself a sermon on the Resurrection.—*Sophia Hopkins*.

Holding heaven and earth in its great Silence, His brooding Thought, ere it brought all nature forth From chaos. Then came life's unfolding; its griefs And joys, doubts, hopes, wrestling with temptations; Battles, conquerings, defeats and victories. All Methods of our progress onward, ever upward.

Ah! This life is but the A. B. C. of our existence, Rudimental of the larger life to come; Hence our distress at sin and wrong, show that These are not our soul's life, heritage or end, But chafings of the Spirit to aspirations For some nobler life to battle for and win. The mind is

Spark of God's own Being, set to burn forever, and Grow brighter as ages roll on ages. Time and Eternity are schools in which to learn, And drink in deeper bliss of Light. The more We learn of Truth in mortal life, the more through Immortality of life—like a sum in infinite progression.

Infinite, Eternal Source of Life and Light, God of the Universe has not left the world And creatures made in image of Himself. This Easter-Day Proclaims His Presence in the resurrected Christ. The seasons in their rounds are emblems

Of His care and providence. The gentle perfume Of the lilies, their pure white raiment, and hearts In gold and purple, dyes of sunset glory, These speak Benignity and Grace, the great Outflowing of His Love in Nature, Omnipresent— God with All, in All, and through All.

(Republised by request.)

Life Presence

The Easter month, the resurrection time, is here again. In the fields and woods we see and hear life springing forth in buds and songbirds. The thought is pressed in upon us, "in me, God lives, moves and has being", or have we recognized this most important truth of man's existence? Have we gone carelessly on trying many ways whereby we hoped to possess a more abundant life, each of which proved a failure and disappointment? Have we turned deaf ears to Him who said, "I am *the way*", the way which brings to His followers, soul expression and freedom, bodily health, harmony of affairs and environment, assurance of supply, peace and happiness of mind? We have failed to recognize *the presence*, that which Jesus spoke of as "the Kingdom of God", and which He said should be the first object of our search, even to the selling—giving up all else—for the purpose of gaining; as in the parable of the greatest pearl. His promise is, the "adding" will come, when we have found this *presence* and fulfilled the law of its right-use-ness, that is, put it into practice, living in the consciousness of being guided and directed in all the affairs of daily life.—*Selected*.

Studies in the Fundamental Teachings of Divine Science

BY LIDA LORIMER POTTER.

LESSON VI.

Creation—Form, Body.

"The world is so full of a number of things,
I'm sure we should all be as happy as kings."

Especially in spring-time, when the Earth gradually dresses herself once more in fresh finery, the couplet from R. L. Stevenson rings in our ears. What an array of truly beautiful and uplifting things there are in the world! The Spring comes only once a year, and the longer days, the warming sunshine and the universal awakening are so stimulating to us that we welcome the new season as a benefactor. But there are other things, wonderful and sublime, that fill every day of our lives; their very commonness has tended to make them trite for us. If we only had *one* glorious, colorful sunset a year, or if only *one* rose opened its petals each year, how we should treasure them!

But Stevenson's rhyme was written for children, we find. Children live in a world of *things*, and we would all join in encouraging their delight in the interesting and attractive world they are continually discovering. With education comes understanding, however, and as the mentality matures, the child is taught to regard objects and experiences as a means to an end, rather than the end itself; but the greatest pleasure and the richest meaning comes when we interpret the "means" as God's way of expressing His Own Being.

We have already learned that life is God in action. Probably the most complex system we can conceive of is the system involved in the millions of forms of life in the universe. When we realize that every bit of life in the world has its center in *God*, the endless equation is reduced to one formula—*God in Action*. Every formula is but a representation, and so we have the two phases or parts, each a complement to the other: God, the *Absolute*, and God, in process of Expression. It would be impossible to separate them, or think of either independent of the other.

The beautiful story of the creation in Genesis is probably the most significant and the most satisfying the world will ever know. We are told of the original state of creation, "and God saw that it was good." Since the creative activity of God is continuous, a new creation is taking place every day, and the same experiences are coming to each person today that came to the first generations of mankind. So long as the Spirit of Truth, which is Eternal, is active in the world, there will be a constant creating, an ever advancing cycle, with the sanction: "It is good." "Beauty is Truth; and Truth, Beauty"—Form, as we call the visible world, is not only a necessary, but a desirable, part of the Expression of God.

Creation comes as a natural outgrowth of God's Love, just as the vitality in the rose must burst into a full bloom. Creation is not a wearisome process, but rather a gladsome fulfillment, an Expression of the Inherencies of God. The rose radiates its fragrance and beauty, and at last becomes a life-center from which may spring much more beauty and fragrance. Every one who lives a Complete and Perfect Life is a radiating center of Life-Substance.

Body is merely that form which belongs to living soul, and, like all other forms of creation, is a means of attainment. The philosopher divides the human life into three parts: the physical, the mental, and the spiritual, each co-operating with the next and all aiding in Life-Unfoldment. By training the body, we help the mentality, and by training the mentality we become aware of that Life of the Spirit toward which man is evolving.

MEDITATION

My creator is God. I have within myself Infinite Life, Infinite Knowledge, Infinite Love. There is only *one Creator*, no other power, and I know all is good. All creation is of God—for there is only one Creator—and all partake of his Perfection, his Abundance and his Completeness.

Resurrection

BY M. MARGARET EDWARDS

At last from out the womb of silent night,
The forces long imprisoned, now released,
Spring forth to meet the glories of the day
And join with them again in one grand feast.

A feast of beauty rare and colors gay,
Of sunshine, balmy air, and rain drops soft;
Of mellow earth, and brightest skies of blue;
Of subtle incense which ascends aloft.

All through the weary hours of darkest night
They rested dormant in the earth's embrace,
Awaiting there, the winter solstice call,
At which to spring again into the race.

A race which meant the rushing of new life
Up through the earth, pervading every part

Until the outer crust they penetrate
To gladden every waiting eye and heart.

With bursting bud, with grass, and leaf, and flower,
All nature dons again rich garments new
Of marvelous patterns,—intricate designs
Most gorgeous clothes of wondrous radiant hue.

From out of the invisible they sprang
To visible, that God might manifest
And prove to all the world there is no death;
What seems so is but all recurring rest.

A rest which everything, e'en man, doth share,
Retreating from the outer world of strife
For briefest span; and then the tide is turned—
Behold, again, the resurrected life.

Denver, Colo.

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MIRIAM MITCHELL }

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IN GOD WE TRUST

Easter and the Passover

It is significant that the keynote of the Jewish Passover, observed Saturday preceding Easter Sunday, is Freedom. It commemorates not only release from the bondage of slavery in Egypt, but the freedom of the first-born from death—the *passing over* Jewish homes marked with the symbol of life.

The keynote of the Easter celebration is also Freedom,—freedom from the bondage of death; and the lily, of all the symbols, is most fitting, in that out of the unpromising bulb, bursts forth a radiantly white blossom. It is the unfoldment of Life into a new form, a new freedom.

THE JEWISH PASSOVER

The Passover of the Jews is not only one of the most sacred of the institutions of the Jews, but it is most significant and interesting to us when we understand the meaning and the reason of it.

Recall the history of the Jews as given in the early books of the Old Testament; the recognition by Abraham of the Power of God, and the promise that his children would form a nation, and this nation would be set aside by their recognition of God, as a people who would be known throughout the world as a Chosen People, and people who had chosen the One God. Recall how they went down into Egypt, and were there enslaved, and lived there years in bondage, but with hearts that longed for freedom not only of mind and body, but freedom of Spirit, freedom to worship as they desired, God, not the idols of the Egyptians. Recall how they were mistreated. Then remind yourself of the story of Moses and the deliverance of the Israelites.

The Passover is to commemorate this casting off of bondage. It is their Emancipation Season. It is to remind them of all of those things from which they have been freed.

The Passover is ushered in by four weeks of preparation. The First Sabbath is called the Sabbath of Equality. On this day every Jew is expected to give one-half a shekel, a certain coin. On other days they give as they please, but on this day all give the same, as symbol of Equality,—none richer than another, all willing to share.

The second Sabbath is the Sabbath of Memory. On this day they are reminded in every way of the history of their forefathers. They want to remember the sad times as well as the glad times, that they may fully appreciate their freedom, not only of body, but of soul. They are reminded in their services of

the tribulations through which the early Israelites passed, and shown that through their endurance came the blessing of freedom. On this day they pray that sin may die, but they are admonished to have no bitterness toward sinners.

The third Sabbath is the Sabbath of Purity, for there can be no freedom without purity. This is the Sabbath of Prayer. Before they can come into the realization of freedom they must realize that they have been in bondage, and that now they are enjoying the contrast.

The fourth Sabbath is called the Sabbath of Heroism, because it required heroism to step out into the unknown.

Then comes the Passover which brought the children of Israel to the place of their development when they could become a nation, when they stood at the foot of Mt. Sinai and received the Law. It was through these times of testing that they could realize their freedom.

This feast is sometimes called the Feast of Unleavened Bread. It is a great festival to the Jews, and it is celebrated with prayerful preparation. The house is prepared, all leaven which may be likened to worldliness, is cast out. The table is set for the family, and a place also for the unseen guest, or Elijah. Elijah typifies the Spirit of reconciliation. The table is the family altar, set in the midst of harmony and love, and the Elijah cup, the plate for the unseen guest, the open door shows forth, and reminds the family that they bear no ill-will to any, and that any one who appears is welcome.

In connection with this read the 12th, 13th and 22nd chapters of Exodus, 28th chapter of Numbers, 2nd of Leviticus, 15th of Deuteronomy, and the Song of Songs, which is the song Israel sings to God.

RUTH B. SMITH.

Success Statements

BY ALICE R. RITCHIE.

I am called to perform only such duties as I am capable of performing.

Divine Mind is giving me wisdom, intelligence, understanding.

Divine Mind has the Supply to meet every demand.

As God's child, I am one with Divine Mind and its limitless Supply.

I have faith in the Universal Supply.

OUR SUMMER SCHOOL

The Colorado College of Divine Science will hold a Summer School, June 4-10.

This early date has been chosen in order that delegates from the West may have this week of study on their way to the I. N. T. A. Congress to be held at Washington, D. C., June 17-24.

The full program will be given later, but we can assure our friends that it will be an excellent one, offering a variety of interesting courses.

DIVINE SCIENCE READING ROOM
212 BOSTON BUILDING

Healing Department

“GOD IS LIGHT IN WHOM IS NO DARKNESS AT ALL”

Knowing the All Presence of God heals me of every belief in limitation.

Knowing God is Love heals me from belief of “ugly disposition” and “unruly temper.”

Knowing God is Wisdom heals me of belief in lack of faith and lack of understanding.

Knowing God is Life heals from every uncertainty and belief of death.

Knowing God as Power heals from belief in weakness and fear.

Knowing God as the unchanging Substance of all heals from belief in disease.

Knowing God as Perfection heals from belief of an imperfect Creation.

Knowing God as Goodness heals from belief of evil.

Knowing God as Abundance heals from belief of lack or poverty.

Knowing God as Joy heals from belief of sorrow and grief.

Knowing God for ten minutes a day is not enough. We must know Him as All in All—all of the time.

I resolve to know and to practice that God is Love, Wisdom, Power, Life, Substance, Goodness, Abundance and Joy, everywhere present, all of the time.

I resolve to practice these healing thoughts every day of my life.

Many have been healed and are being healed by knowing that God is a living Presence and that Man is His offspring.

AFFIRMATIONS

Since God is Light, I am a center of Light. God knows no darkness, so He knows only the Light of His Presence. I have known of the darkness of misconceptions, but now I know that All is Light and Goodness.

God is all Life, hence God is my life.

I am perfect, free, complete and whole.

God is Love, therefore I am a channel through which God's Love pours itself.

God is Power, All Power. I lose all fear when I know that this Power is loving.

God is Perfect Mind. I am filled with joy when I know that I can trust the loving Intelligence of the Universe.

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

There is no set charge for this service. Let gratitude be your guide as to proper remuneration.

Names and addresses of those who give testimonials on this page will be sent upon request.

Address: Healing Department, Colorado College of Divine Science, 1250 Ogden St., Denver, Colorado.

The Great Consummation

BY ANNA L. PALMER.

Great demonstrations are the product of faithful application.

If any man be in Christ, he is a new creature. The new understanding of the real and perfect life, given unto man as he works earnestly within himself to know the Omnipresence of God, is the way to the dissolution and abolition of death, the greatest enemy man has to combat.

Yes, God has given us the victory, by a law, over the weakness of ourselves; this victory is attained by a process in each individual. Born in the image and likeness of God, man is One with God; therefore, it is lawful to work in thought to destroy that belief and opinion which can never have its origin in God.

It is finished, is a great sentence and carries a deep meaning to those who think with the Christ and work with God's law.

It is finished. The demonstration over all human bondage and the fulfillment of all effort to rise up over all human concept.

We are Life Eternal.

We demonstrate this by *knowing it* and not just thinking about it.

Awake thou that sleepest!

Each one must awake out of this delusion for himself.

Each one must put on his own glory with the Father.

Each one must claim the victory.

Each one must know Christ is risen within himself.

Each one must do cures today and tomorrow that the third day he may know his own perfection.

Resurrection is a truth to be known and followed out.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

III. The Divine Science View of Creation.

Divine Science teaches that Mind is the origin of all things and has inherent within it Idea. Idea, in Mind, is the basis of creation. Creating is activity of Mind, or thinking; through thinking, Mind carries Idea into visible form; thus all form is manifestation of Idea in Mind. Mind is ever thinking; its ideas, its activity, is ceaseless; hence creating is a continuous, eternal process. Creation, not only *was*, but *is*, and ever *shall* be. The creative process is not related to time, but is the unfoldment of ideas in sequence.

"Divine Science teaches that creation is the Creator expressing; that Self-revelation is the Law and Order of the Universe. The Law of Expression is the way by which the Creator reveals, or produces, creation. It must, therefore, show the relation between Cause and effect in this order: Cause, Action, Result; or Mind, Thinking, Visibility." (*Divine Science and Healing*.)

In this understanding let us take up the record of creation as given in Genesis. A careful reader will readily see that there are two distinct narratives of creation. The first account, Gen. 1, 2: 1-8, is called the Elohistic because the Hebrew word, Elohim, is used to designate God. The second account, Gen. 2, 4:8-19, is called the Javist, or primitive, because a different word, Jahveh, is used to designate God. Where the words, *Lord God*, are used together the two accounts have been combined. In this article we shall take up the first account only. The succeeding lesson will deal with the second narrative.

In reading this narrative one has the feeling that the writer was an eye witness to the scenes of the creation; that from some point outside the process, he beheld this vast unfoldment, like the enrolling of a scroll, portraying the successive periods of development. To bring it down to our own day, the events of creation, as recorded in the Elohim narrative, must have been revealed to the narrator with all the vividness and action of our modern moving pictures, with the added feature of an explanatory voice. In the light of an inner vision—a vision of past events, this account of creation is most illuminating. We seem to view the gigantic unfoldment from the Creator's point of view.

"This Genesis story, whatever else it may be, is one of the most sublime poems of any language, and it is significant that this early writer so distinctly indicates his recognition of the similarity between the method of action of God's Mind and the mind of man." (A. M. Crane.)

God, or Elohim, is the Actor in the story, and to divest our thought of any misconceptions, let us think of the Actor as Mind, or Invisible Spirit. (Though the concept of God in man-form is evident in the second narrative there is no such concept in the first account.)

Having read this account carefully, and bearing in mind the Law of Expression, let us consider the creation:

The first note is,

"*Let there be*"

In God-Mind is conceived all that is. Every de-

tail of creation, is contained in Mind as idea and is forever established in Mind.

"In expressing them God does not divide nor separate from Himself his ideas." (A. M. Crane.) Let this truth be firmly established, for it is fundamental. In Mind are absolutely perfect concepts of all that is made manifest. Every thing in creation is imaged in Mind and is brought into visibility by the activity of Mind, or thinking. The "*Let there be*" of God is the creative activity of Mind bringing forth its ideas. God-Activity is continually carrying on this process. Let us not think that there ever was a time when God did things any differently from the creative process that is active now; or that God put forth a strenuous effort "in the beginning," set things going and henceforth watches them spin. The Law of Mind is absolute, and its activity changeless; furthermore, the activity of Mind is very evidently not strenuous, but joyous in bringing ideas into form. It is the *natural* activity of Mind, hence the myriad beautiful forms of *nature*, unfolding by the activity of a mighty Power, but with perfect ease.

In the recital of the Genesis story of creation, as each successive period of manifestation of God-ideas is related, we have the repetition of this diapason note, "*Let there be*"—Mind making visible its ideas.

The second great note in the harmony is:

"*And God saw that it was good.*"

Since we know that creating is an eternal process we may say, "*And God sees that His creation is good.*" Note that this is repeated after each of the various forms of creation have been described. It is the refrain of the Creation Hymn. God is good, creation is good; Mind, absolutely true, reproduces form identical with its ideas. This also is fundamental—*Mind in manifestation is true to its ideas.*

The third great note is the note of Blessing.

"*And God blessed them.*"

The constant blessing of the Creator is with His creation. Not only does God pronounce a benediction upon creation, as a transcendent Being over and above all His works, but this blessing consists of an indwelling Power, the very presence of the Creator in His creation. The activity of Mind is the very Life of every living thing, and this is the great blessing—God forever giving Himself in His creation.

The culmination of creation is Man.

In the great Plan it is essential that there be beings capable of response to Mind, conscious of likeness to God, partaking, consciously, of the Divine Nature; beings in whom the Divine Inherencies are manifest, and through whom God is able to fully express Himself.

"If the declaration, 'God created man in His own image,' had never been made the logical basis for this similarity would still be incontestable. Cause exists in its effects, consequently, the substance of First Cause is the substance of all effects, and man is an effect of that First Cause. * * * Because God is power, man is powerful and expresses power as from himself; because God is spirit, man is spiritual; be-

cause God is substance, man is substantial; because God is living reality, the essential of man is real; because God is truth, the real man is true. * * * These were all first in God and they appear in man because they were bestowed upon him by the Father; they constitute man's existence, form the basis of his apprehension of God, and thus enable him to perceive his own similarity and relationship to God." (*Search After Ultimate Truth.*)

"Man is the expression of God and is ever one with this perfect Life, Intelligence and Substance."

"Let man reverently and thankfully accept the truth of himself; let him glory in what he is and in the possibilities of his own Divine Nature."

Creation According to John

Excerpts from "*The Search After Ultimate Truth,*" by Aaron Martin Crane:

"In the beginning was the word
And the word was with God,
And the word was God.
The same was in the beginning with God.
All things were made by Him;
And without Him was not anything made.
That which hath been made was life in Him
And the life was the light of men.
And the light shineth in darkness;
And the darkness apprehendeth it not."

—John 1:1-5, Marginal Reading, Revised Version.

The great central significance of this quotation lies in the meaning of "word." It is a rendition of the word "logos," which has no equivalent in English and in the opinion of some scholars ought not to have been translated at all, but the word itself should have been brought over into the English text. * * *

According to the best authorities the word *logos* stands for the expression of thought, and includes all possible methods by which thought can be expressed—not only words, but motions, gestures, facial movements, and everything that expresses a thought. Even here its meaning does not stop, for it includes not only every method by which thought is expressed, but also the thoughts in the mind before they are expressed; and it also includes the mind that thinks these thoughts. Briefly, then, *logos* means mind and its thinking, or action, as well as its resultant thoughts and ideas, and all expressions of them.

Therefore, this opening declaration is only another way of saying, "In the beginning was Mind—God—with all His actions, thoughts and expressions."

"And the *logos* was God," thus declaring the positive and complete identity of God and the *logos*. God, the Logos, is infinite; hence all things that have ever been throughout the entire past and all things that ever will be must have existed with Him and in Him always.

Thus with simplest language, approaching by majestic steps, unsurpassed in dignity and grandeur by any other possible form of words, is presented to the mind of man a vision of God Himself.

This declaration is at once followed by another, which emphasizes, unifies and binds it all into one compact, individual whole: "and the same (that is,

all this) was in the beginning with God." It is like the final chords of the cadence of that hymn which we may well imagine the stars sang together on creation morning. Listen to the progress of the words as they march in serried ranks up the heights of creation:

"In the beginning was the Logos,
And the Logos was with God.
And the Logos was God.
The same was with God
In the beginning."

The best scholars say that when used by a Hebrew the expression "in the beginning" has no reference to time at all, but was used to indicate an essential constituent without which the event or entity could not occur or exist. Thus the phrase means, the existent, the essential, the eternally real. An eminent American scholar says of it, "It seems to elude all relations of before and after, and to escape into the timelessness of the elemental and absolute life out of which it proceeded, in the very nature of the case, the world of manifestation and change."

Having declared the identity of God and the Logos, John next proceeds to his second great topic: "All things were made by Him (the Logos, God), and without him was not anything made." * * * (The author here shows that the word translated "made" should be rendered "expressed.") The declaration then becomes, "All things were expressed by Him and without Him, was not anything expressed." This brings the statement of John into exact harmony with earth other and with the story of Genesis, and changes what we are accustomed to call creation into an act of expression. Remembering that the Logos is Mind, we perceive that that action is an expression of what always existed in Infinite Mind, and Creation becomes a continuous series of events extending endlessly forward.

* * * *

With what extremest awe and reverence each and every man can say of himself, "That life of me which indeed is my real life, is of the very life of God whom Jesus taught us to call Father!" This means that the child partakes of the Father's nature. God is Spirit; then we as His children are spiritual beings. John continues, "And the life was the light of men." It is extremely significant that a little farther on he says, "That was the true light that lighteth every man that cometh into the world."

In the conclusion of his statement he gives recognition to sense perception, for he says, "And the light shineth in darkness and the darkness perceiveth it not," or literally knew not of it. * * * As if to show the character of darkness, John says that it is wholly unconscious of the light that is shining everywhere, even in the midst of darkness itself. But light never expressed darkness, then both as a simile and as a fact, darkness, which here expresses all forms of error, was never expressed, never created; therefore, it never had an existence, and it is nothing.

Thus in the beginning and in the ending of his most wonderful statement, John deals accurately with most tremendous truths—with the truth of all truth, and with the fact about all error. There are no more stupendous statements in any language, nor is there anything so much, so clearly set forth, in so few words.

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